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FOR THE CHRISTIAN MONITOR.

*Essays on Truth & Error.*

No. VII.

ON REPENTANCE, FAITH, AND JUSTIFICATION.

WE have considered the ruin of mankind by transgression of the holy law of God. We have contemplated the great work of their Redeemer, which he finished on the cross. From this voluntary death he rose, and ascended up where he was before; was accepted with the Father as the Mediator between God and man. He has sent forth his everlasting gospel, saying, look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else; besides me there is no Savior. It remains to consider *the terms of a sinner's acceptance with him, and the benefits he confers on such as embrace him.*

Let us recollect that the atonement opened a way for salvation, removed obstacles to the bestowment of God's favor, rendered it consistent for God to accept those who should return. But it did not remove the curse of the law from a single individual; did not reconcile him to God, nor pardon his offences; made no alteration in his character or state, except that it rendered salvation possible. Let us remember that the gospel

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recognizes and involves the law, by which is a knowledge of our sin and ruin—reveals a Savior, and brings the glad tidings that mercy is provided—and invites us, as lost sinners, to flee to him for eternal life. *What must we do, that this Savior may be ours? What particularly shall returning sinners receive from him?—We must repent of sin, and believe in Christ.* Those who do, shall receive *pardon of sin or justification* with their offended God. On each of these two points it is infinitely important we should have clear understanding.

In the Scriptures we find the divine messengers calling with one accord on sinners to *repent and believe.* Our Lord began his public ministry by saying, *The kingdom of heaven is at hand, repent ye, and believe the gospel.* His precursor, John the Baptist, preached, saying, *Repent, for the kingdom of heaven is at hand.* He sent forth his twelve disciples during his life, and *they went out and preached that men should repent.* When he was about to ascend to the right hand of the Majesty on high, he gave his servants a commission, intended for them and their successors to the end of time. *Go ye into all the world, and preach the gospel to every creature, he that believeth*

and is baptized shall be saved ; but he that believeth not shall be damned. Paul preached *Repentance* wherever he went, among Jews or Gentiles ; and required men to believe on the Lord Jesus Christ. To the philosophers of Athens he said, the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Peter says, God is not willing that sinners should perish, but that all should come to repentance. Jesus says, God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And again, He that believeth on him is not condemned : but he that believeth not is condemned already. At one time, it would appear that repentance, at another, that faith is the requirement of the gospel, and the indispensable condition of acceptance with Christ. At other times they are conjoined, as forming together the same condition. From all which we may surely conclude that both are equally necessary, and that Paul expressed in a few words the duty of all ministers, when appealing to the Elders of Ephesus respecting his faithful preaching among them, and summing up the whole substance of it, he says, *I know, how I kept back nothing that was profitable to you—testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.*

If these are therefore, the conditions of acceptance with Christ, let us inquire, *what is repentance? What is faith?*

Repentance is *not sorrow under worldly trouble*. Thousands are at times overwhelmed with the vexations and sorrows incident to the present life, who do

not forsake sin, but live in allowed and even open iniquity ; who do not, even in their trouble, seek after God, but refuse the consolations of the Spirit. From such causes a person may fall into a state of abiding sorrow and settled gloom, and yet retain his lusts, and despise the Savior. He may refuse to be comforted and rush out of the world by his own act, because he finds no rest or peace. This is surely the *sorrow of the world* which *worketh death*, of which the Apostle writes. This will not be accepted with God, although he calls us to weep, and lament, and afflict our souls. A person who is affected with worldly trouble, may turn his attention to religion for support ; but if he does it with a *worldly mind*, he will take the consolations of the scriptures only as a nauseous but necessary medicine ; and though he have strong hope that he is accepted, and that his sorrows will terminate with his life, he certainly deceives his own soul.

We may be sorry for sin, and restrained from some transgressions, and not have true repentance. If we are exceedingly afflicted because by our folly we have injured our reputation with men, have incurred the displeasure of a friend, have destroyed our property or health, this sorrow leaves us without repentance towards God. Grief for a few flagrant offences only, and even reformation in regard to gross iniquity, is not sorrow after a godly sort. Neither will the performance of religious or other duties which we had neglected, even from deep sorrow for that neglect, be sufficient, without something further, something deeper.

Repentance is not a transient



distress. Many are occasionally alarmed and humbled, and will make, like Pharaoh in his distress, many vows and promises of future amendment. But when the danger or alarm has subsided, their vows, like his, are scattered in the wind.

Repentance does not consist in *remorse of conscience*. A person may be filled with distress on this account, while he loves sin with all his heart; while he is totally unwilling to turn from it to the living God. Such was the case with Judas. He was extremely distressed, when accused by a guilty conscience of the great sin of betraying the innocent blood of his divine Master. Under these pangs, he even restored the wages of his iniquity—yet after all hanged himself, and went to his own place. Neither is there one grain of repentance in *fears of hell*, or a trembling view of the wrath of God. The devils not only fear, but suffer the vengeance of Jehovah; yet they do not repent. The most wicked of men, solely from the most selfish principles, will desire to be happy, and shrink from everlasting burnings, when they evidently see that they are exposed to them. But if the sufferings of this life do not lead to real repentance and holiness of life; if the flames of hell are not purgatorial; then surely the *anticipation* of eternal woe will not give us the broken heart and contrite spirit. It may be said, the scriptures warn sinners to flee from the wrath to come; the law of God enforces obedience by sanctions and penalties; and the Apostle persuaded men by the terror of the Lord. We reply,

these are doubtless legitimate means of alarming the secure, of awakening sinners to consider what they have done, and urging them to attend to the things of their everlasting peace. But we nowhere find that sorrow for *punishment* receives the promise of pardon.

Any sorrow for sin, or in consequence of sin, which admits the *love* of that abominable thing; which does not lead the soul from every self dependence to the Savior, and which subsides without producing fruits meet for repentance; must be spurious, unscriptural, and destructive.

Godly sorrow is grounded in *love to God*; every false kind cherishes or admits an heart of enmity and rebellion. A child is never affected with genuine sorrow for disobedience, who does not love his parent and his commands. So the enemy of God must be reconciled, must become a cordial friend, and *from this disposition*, entertain the same feelings toward sin, that God and all holy beings possess. Then repentance is genuine, sincere, and from the heart.

From this it necessarily follows that the true penitent fully approves of God's holy law, in all its spirituality and extent, all its purity, and all its sanctions. What? love the law which condemns *him* to eternal death? Why not? Is it not a good law? And does not reason teach us that a penitent criminal *consents* unto the law that it is good? In human governments, no one supposes a malefactor is truly penitent who continues to complain of the severity of the statute, and the un-

righteousness of his condemnation and punishment. It is the same in the government of God. David, the royal penitent, said, *O, how love I thy law: it is my meditation all the day.* Paul, who had received mercy, could say, *I delight in the law of God, after the inward man.* We must accept the punishment of our iniquities, before they can be blotted out. We must sit with God in judgment against ourselves, before he can consistently remove the curse. The law of God must be in our hearts, comprising the love of holiness for its own sake, and total hatred of soul toward every thing which is adverse to holiness, before a holy God can accept us in him who has magnified his law and made it honorable. To judge ourselves worthy of everlasting punishment; to see that infinite wrath is but a proper and glorious expression of God's infinite abhorrence of sin; to adore and love justice, that ever-lovely attribute of Jehovah, which clothes him with terror against us as sinners; is absolutely necessary to true repentance. But this love to God's law, and submitting ourselves to his wrath, does not imply a willingness to be condemned forever; especially if that willingness include a consent to continue rebels, or a want of delight in the presence and service of God. It does undoubtedly imply an unreserved surrender of ourselves, into his hands, without making it a condition of our submission, that he shall save us. It does involve a perfect agreement of mind and of heart with him in the sentence of eternal death, and a hope only in free and sovereign mercy to reverse it.

Repentance involves self-ab-

horrence. No one can see the glory of God, and the beauty of holiness, without seeing the infinite deformity of sin. Holy beings abhor sin in others, but cannot abase themselves for it. A sinner only, and a penitent sinner, can truly *abhor himself and repent in dust and ashes.* This did David, Job, Paul, and all true penitents recorded in scripture. It must be essential to genuine repentance, that we hate and detest ourselves for that abominable thing that dwelleth in us; that we *hate every evil and false way*, that sin is *loathsome in all its kinds, and degrees, and appearances.* With him who regards sin itself as an evil and bitter thing, smaller offences are not approved while he forsakes the greater—one lust is not dismissed while another is retained. His repentance is deep, thorough, universal. And as we act according to our inclinations when they are not restrained, it is obvious that such a change of feelings towards sin and the law of God is necessary to induce a reformation of conduct and new obedience, in all the various scenes and temptations of the subsequent life. And scarcely any one will deliberately pretend that that is sincere and acceptable repentance, which is not followed by the fruits of holiness.

To sum up all. Evangelical repentance flows from the love of God and holiness; hates sin, whether it leads to hell or not; produces profound humility and self-abhorrence; annihilates self-righteousness; and lays the soul, guilty, polluted, condemned, hopeless, and without excuse at the foot of a sovereign God. And whither can such a sinner flee? where can he rest his foot, or hang



a hope, but on Christ?—If ever he obtain a scriptural hope of salvation, it will be by beholding the Lamb of God, who taketh away the sin of the world, and putteth himself under the shadow of his wings. And this is *faith*. Repentance is attended with faith, in all who find mercy. We have seen they are intimately conjoined in scripture, as the conditions of acceptance with Christ. In his people, one is never found without the other. Though distinct, they are never separated. In their first entrance to the soul, one may be *prior* to the other. Afterwards, one may be *in exercise*, and not the other, vigorously and perceptibly. But God never leads a soul to the rock of salvation, and manifests his love to him, until he has a broken heart and contrite spirit. This would not conduce to his glory, nor the good of his kingdom, nor the benefit of the soul concerned. On the other hand, *he* never breaks a heart, without healing it in due time; never gives a humble spirit, without a *disposition* to rely upon Christ; although the sealing of the Holy Ghost may for a season be wanting.

The true nature of faith cannot be too accurately ascertained. There is a faith of God's elect. There is a faith of devils.

That faith, which unites the soul to Christ as the branch is united to the vine, is not merely a full persuasion that the scriptures, and all the doctrines they contain, are true. There is nothing which pertains to the feelings of the heart in a speculative assent to truth. This faith is possessed by many wicked men, whose lives are condemned both by the law and the gospel. It

cannot be supposed that such men are pardoned and accepted with God. Yet this kind of faith has been advanced and advocated as gospel faith. As well may assent to mathematical truth make a christian. As well may a belief in any historical fact, entitle us to heaven. It has been said, also, that if I believe that Christ died for me, pleads for me with God, and has pardoned my sins, I shall be saved. We know that he died for all. Therefore, I may certainly trust he died for me. But many for whom he died will perish. We know he pleads for all, who are not finally rejected for their obstinacy, that God would spare them a little longer. We have no evidence that he pleads for us as his covenant children, until we can ascertain that we *are* his children; which is not a subject of faith, but of evidence. If I believe without evidence, that he has pardoned my sins, I may believe a lie. This faith is not sufficient.

I may believe, also, that I have experienced the new birth, without scriptural and abiding evidence of it. On this ground I may suppose I have faith in Christ, when I know him not. Many persons seem to think it useless if not criminal to examine their hearts, and inquire into their state, but rely on what appears to them certain, that at sometime they knew the transforming love of God. They consider it as unreasonable distrust, if not the essence of unbelief, to doubt *this fact*. We conclude, therefore, that to believe this fact is all they mean by faith. But the sacred writers urge us to examination; and examination implies doubt. Indeed, this fact does not seem to

be the proper *object* of faith. That object is *Christ*, and not our frames and feelings. He who does not examine the ground on which he stands, but takes it for granted it is good, throws himself into imminent danger of believing a falsehood; and however confidently and pertinaciously he may adhere to this, it will never become the belief of the truth.

In fine, any belief or persuasion, any confidence, or trust, which leaves the soul dead to God, unholy, and unrenewed, is not a saving faith. *With the heart* man believeth unto righteousness. Faith is the act of *receiving Christ, and resting the soul upon him*. The man who truly believes, has found himself utterly undone by sin, as we described concerning repentance; has discovered in Christ a full, a suitable, and a willing Savior; is attracted to him by his loveliness and glory; and accepts or embraces him as all his *salvation* and all his *desire*. He chooses him as his righteousness, his shepherd, and his Lord. In the act of believing he is reconciled to God, chooses the way of holiness, and cheerfully assumes the yoke of Christ, while he hopes in his mercy.

Some seem to suppose that faith is a certain mysterious inexplicable and perhaps transient thing. But it is simply believing the word of God; applying to ourselves his reproofs for sin and the sentence of condemnation, and receiving the testimony which he has given of his Son; resting our souls in love and repentance upon his atonement and intercession, with full purpose of heart cleaving to the Lord thenceforth all the days of our life. There is a time when faith begins. When the person

flees from all other refuges, to this ark of safety; from all other hopes, to this great and only hope of the gospel; from all other idols, to serve the only true God in spirit and in truth. Such, and such only, Christ receives; he presents them to the Father; and they become the sons and daughters of the Lord Almighty. But they will still need the same faith to guide and sustain them; and he is the author and finisher of their faith. They must walk by faith while they remain in the wilderness; till they arrive where faith shall be lost in the vision of God.

We proposed to consider the *benefits* which a believing penitent receives when he first flees to lay hold on that hope set before him. Christ *pardons his transgressions*, receives him graciously, and loves him freely. The subject of *justification* is extremely important. No one, who receives the doctrines of grace, doubts that believers are justified. The only question is, *what is implied in that act?* We trust that the following brief and simple statement is scriptural. *Believers are pardoned*. This is holden up as the blessing for which they are to look. *Let the wicked return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon*. Christ is *exalted to give* repentance unto Israel, *with the remission of sins*. *I will blot out your transgressions, and will not remember your sins*. This is the blessing for which penitent sinners have prayed. *Pardon my iniquity, for it is great*. This is the favor for which they have *blessed God* with thanksgiving. *Blessed be God, who forgiveth all our iniquities*. This is the blessing which they need. For



we have before proved that all are under sin.

God *pardons* penitent sinners. He does not consider them as having *never sinned*; for all have sinned. He does not receive them on account of their being *less sinners* than others; for He often has mercy on the vilest transgressors. God does not regard a sinner's offences with a *more favorable eye at the time* of repentance than before; for he is in one mind, and who can turn him? *He buries our iniquities in the great deep forever.* It is true, he receives us as if we had never sinned; not by conniving at sin, or overlooking it; but by bringing us to abhor ourselves, to confess and repent of sin, and justify our Maker; and then, of his infinite mercy, for Christ's sake, he casts all our iniquities behind his back.

Is repentance then *meritorious*? No; neither is faith. A penitent sinner does not so consider it. Repentance is merely a proper temper of heart for receiving mercy without abusing it; without taking encouragement to go and sin yet more. This is the reason why God *at that time* forgives his sins, and not before. He was always disposed to have mercy; but now is the sinner first disposed to receive it, and give glory to God.

God imputes the righteousness of Christ to the penitent believer in no other sense than this, that he freely forgives and receives him *for Christ's sake*; because *he honored his law, fulfilled his pleasure, and is entitled to a reward.* From the pardon of all that is past, it results that the soul is accepted as righteous or innocent. Sin was all that ever hindered. Sin being removed, the soul is restored to the favor of God.

An accused person, being tried, is either acquitted or condemned. If acquitted, he is *justified*, or considered as innocent. All men are sinners; and by the *law condemned.* The penitent believer, though guilty, is *pardoned.* He is acquitted; he is justified; he is received in Christ as if he were innocent, or had never transgressed. I mean as freely, and perfectly; though on a different ground; the ground of pardon, and not of actual innocence. All is done for Christ's sake, therefore, he is justified in Christ.

In this act of justifying the ungodly, it is not implied that the pardoned sinner will never offend again. But a true believer will repent of his subsequent sins; will flee again, every day, to the blood of atonement, and find a prevailing advocate with the Father. It is not implied, as some imagine, that a believer has *no condemnation for sin in his conscience*; or that his future offences *cease to be hateful to God.* In both cases, his transgressions are more heinous than those of the impenitent. But his offences will not finally prove his condemnation; he will repent, and God will blot out his offences as a cloud. His whole life is a life of repentance.

Other blessings besides justification are received from Christ by the reconciled sinner, which we cannot now consider. Suffice it to say, he is received into the family of the redeemed, and by the covenant of grace, hath a right to *all* the privileges of the sons of God.

It is evident that repentance and faith are fruits of the renewing spirit, and that no one is truly possessed of these graces, or real-

ly embrace the Savior, till he is born from above. But the subject of Regeneration deserves a distinct notice.

From all that has been now observed, we may learn what is the nature of *unbelief*; why it is represented in Scripture as so great a sin; why it does, above all others except blasphemy against the Holy Ghost, exclude men from the arms of Christ and the kingdom of God. If faith involves repentance, and is the act of accepting the Savior, then unbelief, its opposite, is grounded in an *impenitent heart*, and *rejects* the blessed Redeemer. It justifies and approves, at least will not forsake, all the transgressions of the past life, and despises the provisions God has made for pardon and salvation. If faith is that of the *heart*, and not merely a speculative assent; then unbelief is not merely doubting the scripture history or doctrines, or being indifferent towards Christ. It flows from a heart which *hates* him, and *will not submit* to his easy and righteous dominion. It is the *sealing sin* to condemnation and wrath. It closes against the soul the door of mercy which God had opened. It assumes all the guilt, and all the consequences of continuing in sin, trusting to lying refuges, and walking in the way to darkness and death. May God save the writer and every reader of these remarks, from this fatal course. Lord, increase our faith, if thou hast bestowed on any of us that precious gift; impart it to us all, for the sake of thy dear Son.

VERAX.

## Essays on Experimental Religion.

### No. II.

In this, and in a following essay, it is my design to give, in several particulars, some of those marks, by which genuine christian experience, or experimental religion, may be known and distinguished.

1st. It is preceded by what is usually termed *conviction*. By conviction I mean the sinner's discovery of his true character and condition. It is produced, when the *commandment comes* with power to the sinner's conscience, and he is made sensible of his sinfulness and danger. When conviction has its perfect work, the sinner sees, that his heart is *full of evil*; that *no good thing dwelleth in him*; that in all which he has done, there has not been the least holiness, but that his whole life has been an uninterrupted course of sin and rebellion; that the hope of being justified by his own righteousness is most absurd and delusive; that he *deserves* to be forever banished from the presence of God; that his *evil heart of unbelief* is stubbornly opposed to the only way of salvation; that no means, no motives can subdue it; and that he is wholly dependent upon the unmerited, unpromised *mercy* of God.

In all this there is nothing of true religion. The discovery that we are sinners does not render us holy. The fear of God's wrath may exist without complacency in his character. Conscience may be convinced, when the heart is not humbled. The justice of God in our condemnation may be seen, while



the enmity of the heart is still unconquered.

Nor is there any necessary, or invariable connexion between conviction and conversion. Many experience the one, who do not the other.

But there is great reason to suspect the reality of any supposed conversion, the genuineness of any supposed piety, which was not preceded by conviction. It is not easy to see how there can be either repentance, or faith, without those discoveries of guilt and ruin, in which conviction consists.

It is not very uncommon for great terror to be excited in view of the awful threatenings of God's word, where there is very little conviction of sin. The sinner, tho' much distressed and alarmed, has scarcely any clear apprehensions of guilt. His sins are not set in order before him; nor has he any proper sense of their criminality, or of the divine justice in appointing death, eternal death, as the wages of sin. The passions are aroused, the nerves are affected, but the understanding and conscience are as blind and as stupid as before. Should such a person's terror be succeeded by joy, and should there be much appearance of religious feeling, still the want of previous conviction could furnish reason for doubt, whether a saving change had been produced.

On the other hand, conviction may be followed, not by true piety, but by increased blindness and obduracy. But, as in almost every instance, conviction precedes genuine religion, it may with propriety be mentioned, though not, strictly speaking, as an indication, or evidence of christian experience, yet as that without

which it is extremely improbable, that any pretended experience is genuine.

2. Those dispositions and feelings, in which vital piety consists, are excited and maintained *in view of revealed truth*. The Spirit of God is the efficient cause, but the word of God is the medium by which the Spirit operates. "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." "Sanctify them through thy truth: thy word is truth." In these passages a very important influence is attributed to the truth, to the word of God, both at the commencement, and in the progress of spiritual life.

It is evident from the nature of the case, that all holy affections must be excited in view of truth; and from the scriptures our knowledge and belief of the truth are derived. How can there be repentance, without a knowledge of sin; or faith without a knowledge of Christ; or love to God, but in view of His perfections? And in what way is the heart made sensible of the evil of sin, but by means of what the scriptures have taught respecting its nature and consequences? Or how are the excellency of Christ and the glory of God manifested to the soul, but by means of what is revealed in the Holy Oracles concerning them? The truth as it is in Jesus, believed, realized, and frequently contemplated, may be considered as (in the hand of the spirit) the ground work of the christian character; the source of all right affections, and of all true obedience. Of this the pious Psalmist was convinced; and in seasons of spiritual heaviness, and when con-

scious of *cleaving to the dust*, his prayer was, quicken thou me, strengthen thou me, *according to thy word*. *Thy word*, saith he, *I have hid in my heart, that I might not sin against thee*.

It is a very suspicious circumstance, when persons, professing experimental religion, make but little use of the scriptures, and when their religious feelings are habitually the result of impressions, and impulses, and dreams, and fancies, rather than of sober and enlightened views of divine truth. There is a wide difference between that fervency of spirit, that glow of the affections, that devotedness of the whole soul to God, which result from deep and abiding impressions of the reality, excellence, and worth of spiritual and eternal things, as brought to view in the gospel; and that excitement of the passions, which is produced by noise, by sympathy, by nervous affections, or by the influence of the imagination. True religion, experimental and practical, is a *rational* service; the christian's feelings are awakened, not in a way of which no account can be given. In his mind, light and heat are connected; and the *sanctification of the Spirit* is accompanied by the *belief of the truth*. He receives the gospel of Christ, not as the word of men, but, as it is in truth, the word of God; and it *effectually worketh* in him, so that by its instrumentality he grows in grace, and in the knowledge of our Lord and Savior Jesus Christ.

3. It is essential to genuine christian experience, *to love holiness as such*, or as Pres. Edwards expresses it, to "love divine things for the sweetness and beauty of their moral excellency."

True religion in the soul of man is never produced by the mere cultivation, or improvement of natural dispositions. *If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*.

The seemingly religious feelings of many, may be accounted for on natural principles. Their admiration of the beauty and grandeur of the Creator's works, is of the same nature with their admiration of a fine picture or statue; their love to God, in view of the blessings they receive, with that of publicans and sinners, towards those who love them; and their joy, resulting from an assurance of their own salvation, with the joy of the mariner, when rescued from impending death. The extraordinary ways, in which the belief of one's forgiveness is sometimes obtained, affords not the least evidence of true piety. When persons imagine, that they behold a most brilliant light, that they hear a voice, assuring them of their salvation, that they see the countenance of the Savior, smiling upon them, or his arms extended to receive them, their ideas are specifically of the same nature as those we receive by the senses. One need not be converted, in order to have notions of light and sounds, of shapes and features.

The natural man knoweth not the things of the Spirit, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. There is something in religion, to which "the natural man" is a stranger. There are objects, and those the most excellent and interesting, with respect to which he is blind and insensible. But when a sinner is



renewed, He who at first caused the light to shine out of darkness shines into his heart to give him the light of the knowledge of the glory of God. Then he has an eye to see, a heart to understand, the beauties of holiness. His language now is, who is like unto thee, O Lord, glorious in holiness? Thy word is very pure; therefore thy servant loveth it. Now he sees the exceeding sinfulness of sin, and his soul hungereth and thirsteth after righteousness.— With zeal and activity he engages in spiritual duties, and tastes ineffable sweetness and satisfaction in them. “There is no part of Scripture, where the nature and evidence of sincere godliness are so fully and largely delineated as in the 119th Psalm; but in this Psalm the excellency of holiness is represented, as the immediate object of a spiritual taste, relish, appetite and delight: God’s law, that grand expression of the holiness of God’s nature, and prescription of holiness to the creature, is all along represented, as the food and entertainment, and as the great object of the love, complacency, and rejoicing of the gracious nature, which prizes God’s commandments, and that on account of their holiness, *above gold, yea the finest gold*: and to which *they are sweeter than the honey and the honey comb.*”

Reader, hast thou been renewed in the image of God? Hast thou any other religion, than that, which is founded in the selfishness of thy degenerate nature? Dost thou abhor that which is evil? Dost thou love that which is good? Remember, without holiness no man shall see the Lord.

A. B.

More Sayings of Mr. Newton.

“If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God, with far lower thoughts of himself, than others think of him.”

“When a christian goes into the world, because he sees it his call, yet, while he feels it also his cross, it will not hurt him.”

“Consecrated things under the law were first sprinkled with blood, and then anointed with oil, and thenceforward were no more common. Thus under the gospel every christian has been a common vessel for profane purposes; but when sprinkled and anointed, he becomes separated and consecrated to God.”

“A christian, like a miser, will ask the price of his pleasures; the miser has no objection to go to Brighton, but always asks what it will cost? The miser, indeed, has this advantage, that he is always in the same frame.”

“In our fallen state we are a sort of solecism in the universe. Other animals are faithful to their instincts; lambs do not wish to swim, nor fish to feed in a meadow. If the sun were a rational creature, he would delight to shine; otherwise he ought to be extinguished.”

“Candor will always allow much for inexperience. I have been thirty years forming my own views; and in the course of that time, some of my hills have been sinking, and some of my vallies have risen. But how unreasonable would it be to expect all this should

take place in another, and that in the course of a year or two?"

"A christian is like a young nobleman, who, on going to receive his estate, is at first enchanted with its prospects; this, in a course of time, may wear off, but a sense of the value of the estate grows daily."

"A christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his client, because it rains; but the moment the business is done, he is off; as is said in the Acts: "Being let go, they went to their own company."

"When a man is joined to Christ, Christ says to him, as it was once said to the Levite: "Let all thy wants be upon me, only abide not in the street."

"Man is not taught any thing to purpose, till God becomes his teacher, and then the glare of the world is put off, and the value of the soul rises in full view."

"Take away a toy from a child, and give him another, and he is satisfied; but, if he be hungry, no toy will do. Thus as new born babes, true believers desire the sincere milk of the word; and the desire of grace, in this way, is grace."

"When a man says, he received a blessing under a sermon, I begin to inquire, who this man is, that speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to revenge the death of Cæsar."

"Ministers would overrate their labors, if they did not think it worth their while to be born, and to spend ten thousand years in labor and contempt, to recover one soul."

"Professors, who own the doc-

trine of free grace, often act inconsistent with their own principles, when they are angry at the defects of others. A company of travellers fall into a pit; one of them gets a passenger to help him out; now he should not be angry with the rest for falling in, nor because they are not yet out, as he is. He did not pull himself out; instead, therefore, of reproaching them, he should show them pity; he should avoid, at any rate, going down upon their ground again, and show how much better and happier he is upon his own. We should take care that we do not make our profession of religion a receipt in full for all other obligations. A man truly illuminated, will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick, and beat every blind man he met."

"It is pure mercy, that negatives a particular request. A miser would pray very earnestly for gold, if he believed that prayer would gain it; whereas, if Christ had any favor to him, he would take his gold away. A child walks in the garden in the spring, and sees cherries; he knows they are good fruit, and therefore asks for them. "No, my dear," says the father, "they are not ripe yet; stay till the season."

"If I cannot take pleasure in infirmities, I can sometimes feel the profit of them. I can conceive a king to pardon a rebel, and take him into his family, and then say, "I appoint you for a season to wear a fetter. At a certain season I will send a messenger to take it off. In the mean time this fetter will serve to remind you of your state; it may humble you, and restrain you from rambling."

"Doctor Taylor of Norwich.



once said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement you hold be taught there, that I should not have found it.' I am not surprised at this, I once went to light my candle with the extinguisher upon it; now prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher."

"There were two sorts of Calvinists at Olney; and they always reminded me of the two baskets of Jeremiah's figs."

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances."

"I have read of many wicked Popes; but the worst Pope I ever met with, is Pope SELF."

FOR THE CHRISTIAN MONITOR.

*Essays on Practical Religion.*

No. II.

FAMILY WORSHIP.

THAT rational creatures should worship their Creator, is one of the plainest dictates of reason. Hence all, who have acknowledged a Deity, have maintained some kind of religious homage. But we are expressly required to *worship God, and to pray with all prayer.* That, performed in the family, is one kind, and not the least important. Though generally neglected, comparatively few, avowed infidels excepted, venture to assert that the practice of calling upon God in the family is not reasonable. The principal reasons assigned by men, why they

do not pray in their families, are founded, not so much upon the want of evidence that the practice is duty, as from disinclination to perform it. They do not love to call upon God. They find no delight in pouring out their hearts before him. Hence the excuses—"it is no where commanded—we have not time—we have not sufficient confidence—or gifts."

From the very nature of the practice, it obviously appears to be duty. Nothing can be more reasonable than for dependant, unworthy creatures, who are constantly receiving undeserved favors, gratefully to acknowledge the kindness of their most gracious Benefactor. What can be more suited to the condition and circumstances of a family, than for them unitedly to offer praise to the Giver of every good and perfect gift; jointly to confess their sins, and supplicate his blessings? They receive family mercies; then let them be acknowledged in a family capacity. They have family sins, committed not only against each other, but against God and their fellow men; then let them unite in humbling themselves before the Lord their Maker. They have common wants; then let them, in their associate capacity, seek a supply from Him, who giveth liberally and upbraideth not. To behold a family devoutly engaged in such acts of religious worship, must carry conviction to the mind even of an infidel, that the practice was reasonable.

God testified of Abraham, "that he knew him, that he would command his children and household after him," and promised, "that they should keep the way of the Lord, to do justice and

judgment." Can any one suppose, that in doing this, Abraham did not pray with his family? David, having brought up the ark of God from the house of Obededom to Zion, "returned to bless his household." No doubt his object was to unite with his family in offering praise and thanksgiving to God, and seeking his blessing. The pious resolution of Joshua was, "As for me and my house, we will serve the Lord." Did he then by his example, teach them to neglect the important duty of prayer. It cannot be admitted. Daniel, at the hazard of his life, "prayed and gave thanks before his God." "Had it been secret prayer, his enemies could not have known it; they could not have proved it, or expected to have obtained any advantage against him on that account." We have also the example of Cornelius, the devout centurion, in support of family prayer. It is said of him, that he "feared God with all his house—and prayed to God always"—and when Peter had come to him, he said; "At the ninth hour, I prayed in my house." Our Lord prayed with his disciples, who constituted his family. "As he was alone praying, his disciples were with him." As nothing can be produced from the scriptures against the practice, and so much is found to favor it, we may safely infer, that it is the indispensable duty of every family.

Such as would plead the want of time, as an excuse for neglecting the worship of God in their households, would do well to consider, that "this is a very frivolous excuse." It exhibits the state of their feelings, in a light not very favorable to themselves. The time requisite is very short. Nor

can one of them be produced, who does not spend more time in the course of the week, in an idle or unprofitable manner, than would be necessary to perform this duty. They can often redeem an hour from sleep, or business, to make a social visit, or to attend an unexpected call. They can find time for all concerns, except those, which relate to the worship of God, and the salvation of their souls. It becomes such persons to remember, that "he who cannot find time to consult his Bible, will find one day, that he has time to be sick. He, who has no time to pray, must find time to die." He will find time to go to the judgment-seat of Christ, there to give an account of the manner, in which he has employed his time. Will he then be able to convince his judge, that he had not time to read the scriptures and worship his Creator?

The want of confidence, subjects many persons to serious inconveniences. But is it not rather pride, than humility? a fear of man, a temptation of Satan, which ought to be overcome, instead of being indulged? Let persons, laboring under this difficulty, endeavor to obtain a suitable impression of the divine perfections, and not be more awed by the presence of their families, than by the presence of the great JEHOVAH. In a humble dependence on the grace of God, this fear and diffidence will soon be overcome by practice.

"Where there is really not a gift of prayer, where persons are conscious, that they cannot so profitably perform the exercise of devotion, without the help of a composed prayer, then it would be sinful in them not to make use of it.



"I have heard of some," continues this writer, that because they could not pray extempore in their families, would not pray at all with them; which seems as absurd, as to say, because I cannot feed my family with delicacies of my own providing, they shall starve; though I might have made use of my neighbor's offers, who had broken his bread on purpose for my use."

Truly evangelical and spiritual forms of prayer may easily be procured, in the use of which great edification might be received.—Such as need this help, may be referred to "*Henry on Prayer*," abridged. "*Haweies' Communicant's spiritual companion*," and "*Jenks' Devotions*."

By the morning and evening sacrifice, God taught his people that those were the natural seasons for worship, and that he is to be worshipped every day.

The manner, in which families should perform their daily worship, is worthy of consideration.

"God is a spirit, and they who worship him, must worship him in spirit and in truth." Dr. Watts, in his guide to prayer, says, "I know not a more natural order of things, than this is; to begin with invocation, or calling upon God; then proceed to adore that God whom we invoke, because of his various glories; we are then naturally led to the work of confession, considering what little contemptible creatures we are, in the presence of so adorable a God; and to humble ourselves, because of our abounding sins and our many necessities. When we have given praise to a God of such holiness and having spread our wants before him, petitions for mercy naturally follow,

and pleading with such divine arguments, as the Spirit and word of God put into our mouths; should accompany our requests; after all, we resign ourselves into the hands of God, and express our self-dedication to him; then we recollect the mercies that we have received, and out of gratitude, pay him our tribute of honor and thanks. And as he is glorious in himself and glorious in his works of power and grace, so we bless him and ascribe everlasting glory to him."

Family prayer, in common with all other kinds, should be performed in sincerity, from a heart which really loves the divine perfections, and under a deep impression of the infinite majesty of God. This will produce becoming reverence and humility. In all their approaches to God, sinful men should be duly affected by a consideration of their unworthiness of any favors, and of their desert of his everlasting displeasure. Prayer should be offered with deep repentance. "The publican would not so much as lift up his eyes unto heaven; but smote upon his breast, saying, God, be merciful to me a sinner." "The sacrifices of God, are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." Would families have their worship accepted, it must be performed in faith. "For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." They must approach the Father of mercies, through the Lord Jesus Christ, the only mediator. They should have lively gratitude for the mercies they daily receive, and be

entirely submissive to the divine will. In the exercise of a truly christian spirit, with fervor and diligence, should all their devotions be performed.

As it regards the external part of the duty, it ought to be done decently and in order. When the season for family worship arrives, let the whole house be convened. In some families, where the worship is not wholly neglected, it is attended with much confusion. While some are absent, others coming in or being present continue their work, a portion of the Scripture is read. The family is not really composed to the solemnity of the worship, till the reading is finished. But the season devoted to this object should be deemed sacred by the whole family. The younger members, who are very liable to think that they have no particular interest in the worship, should not only be frequently reminded, that they are deeply interested in it, but as soon as they become capable, should read a portion themselves, at least one a day. It is an object richly deserving the exertions of parents, to conduct their worship in such a manner, as will engage the attention of their children and make them consider it a privilege, not only to be present, but to take a part. When some of the more striking passages in the portion read, become the subject of remark, it has a happy effect. It fixes the attention, deepens the impression on the mind, and will not soon be forgotten.

To sing a Psalm or Hymn renders the worship of a family increasedlly pleasant and interesting. Where it can be performed, it should, by all means, constitute a part of the service.

It may be further observed, that the postures of the body, the gesture and looks, should all be decorous, expressive of reverence and affection. The language used in family prayer, should be natural and grave, equally distant from strained and lofty expressions on the one hand, and from those which are careless and low on the other. Such words, and such an arrangement are to be sought, as are adapted most easily and fully to convey the meaning. In a word, our frame of mind and external manner should be that of dutiful children to the wisest and best of parents.

To enforce the duty of family worship, let some of the numerous benefits resulting from it be duly considered.

It tends to promote order, peace and harmony in families. "Man is born like the wild ass's colt," disposed to break through every restraint. It gives an authority and influence to the heads of the family, which can be acquired in no other way. Where the duty is suitably performed, and the conduct is in other respects consistent, it adds dignity to their government, weight to their counsels, and efficacy to their example. The whole family, daily collected for such a purpose, will be trained to habits of order, decency and sobriety. It must operate as a powerful restraint. Domestic contentions are among the most distressing events, which can befall a family. They are to be dreaded like the contagion of the plague. One of the best preventatives is sincerely to perform this duty. Can a spirit of ill will, a disposition to resent every supposed or real injury, be cherished by those who dai-



pray for the pardon of sin, who beseech God to forgive them, as they forgive others? A habit of prayer tends to induce a spirit of meekness. It assimilates to Christ. The consequence is good will to all, peace in the family, in the neighborhood, society and world.

Another important benefit of family worship is, the acquaintance with the Holy Scriptures, which it promotes. The Bible contains the best maxims and principles for the conduct of domestic and civil life. A knowledge of it is exceedingly desirable to guard children and youth against destructive errors. But an acquaintance with the Scriptures, derives its chief importance from its connexion with the eternal welfare of the soul. "By the law is the knowledge of sin." By the threatenings of Scripture, men are awakened. "The law of the Lord is perfect, converting the soul." Men are "born again not of corruptible seed, but of incorruptible, by the word of God." It is a mean of sanctification. "Sanctify them through thy truth, thy word is truth." Of Timothy it is said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus." A familiar acquaintance with the Scriptures, renders future happiness more probable. The Bible produces no more saving effect, because it is so little known.

Prayer is one of the most important means to obtain blessings from God. It brings the soul into a sacred nearness to Him. It draws down his blessings upon individuals, upon families, upon the world. From what evils did the

saints of old obtain deliverance for themselves and families, by prayer? what mercies did they thus procure? Could it be fully shown, what influence prayer has had on the present and future condition of men, no family would be willing any longer to remain prayerless.

From the preceding remarks, two reflections naturally offer themselves.

1. Those parents who do not maintain the daily worship of God in their families, are greatly deficient in their duty to them. Are such benefits likely to result, then the more constantly and suitably the duty is performed, the greater will be the probability of obtaining them. They deprive their households of a great privilege, a privilege, which admits of no substitute. Nothing can be gained in any other way, which will compensate its loss. How can they inculcate the duty of prayer upon their children, when they do not set them the example?

2. The great number of prayerless families, has an alarming aspect upon the rising generation.—What can we expect from prayerless families, but a generation of prayerless persons? Why should they be blessed? They seek no blessings from God. "The curse of the Lord is in the house of the wicked."

By a consideration of the guilt of neglecting this duty—of the evils, temporal and eternal, which may come upon prayerless families—of the good, which they might secure, let all heads of families be excited immediately to erect a domestic altar to the only living God.

T.

FROM THE CHRISTIAN OBSERVER.

*The Cry of Injured Texts.*

No. II.

MR. OBSERVER,

I AM as universally known, as any text in the Bible. There is scarcely any man, that does not profess a regard for me. I am the chief favorite of many. Wherever you go, you will hear me commended. Even profligate people will boast of me, as the ground and measure of their religion, "what does God require of us," they observe, in my words, but to "*Do justly, love mercy, and walk humbly with God?*" Now, Sir, I do not complain that I am too much exalted, (for that can scarcely be,) but that I am made to speak what was certainly never my intention.

It cannot have escaped your notice, Mr. Observer, that almost every one who mentions me, represents me, not only as inculcating the whole of religion, but as superseding the great doctrines of redemption, and as promising life to those, who are not grossly unjust or unmerciful. As for what I have said about "walking humbly with God," they seem to take very little notice of that; they consider it as of no importance, whether they walk with God at all, in the exercise of *religious* duties, provided they are tolerably attentive to the duties of *mortality*. Indeed, from the self-complacency which they manifest, and the confidence they express when they speak of me, they seem to have made a little mistake, and to have read my words thus—"Do justly, love mercy, and walk *proudly* with thy God;" for it appears to me, that nothing is further from them than

*humility*. They evidently suppose that they have done all that is required of them; and that they may expect Heaven, as a reward due to their meritorious conduct. There is one occasion, in particular on which they bring me forward. If any one tell them from Scripture, that they are sinners, deserving of everlasting misery, and that they must seek acceptance with God through the blood and righteousness of his son Jesus Christ, they introduce me immediately to contradict all such *melancholy* and *fanatical* assertions; and, thus, by my means, they set aside at once all necessity for repentance and faith in Christ.

Permit me now, Sir, to ask, whether this be not a great grievance, and whether I have not a right to be heard in my own defence, when I am thus represented, as opposing all the fundamental doctrines of christianity? Why should it be thought that I am such an enemy to Christ, when a near neighbor and relation of mine, (with whom I perfectly accord in sentiment) prophesied of him in a most honorable manner, and foretold, with greater precision than any other part of the inspired volume, the place of his nativity. (Mic. v. 2, 4, 5.) If then I may be permitted to speak for myself, I will inform your readers what I really do mean; and then will offer a salutary hint to those who have dealt so unfairly with me.

A Jew convinced of his base ingratitude to God, who had preserved him from his first coming out of Egypt till his safe arrival in the promised land, protecting him from the rage of Pharaoh, at the commencement of his journey, and from the devices of Balaam



and Balak at the end of it, is supposed to ask what he shall do in order to conciliate the favor of the offended deity. But partly through ignorance of the ceremonial law, and partly through an attachment to the practices of heathens, he expresses his willingness to do any thing, however difficult or painful, if he may but at last attain his end. In answer to him I bring to his recollection what Moses had before told him, Deut. x. 12, 13, "*And now Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes which I commanded thee this day for thy good?*" But lest he should misapply his words, I give him such additional information, as will either prevent or correct his error. I tell him, that he must unite faith and practice; that in order to please and honor God, he must attend to the duties of equity and mercy; but that when he has done his utmost, he must walk in a humble dependence on God's mercy to pardon him, and on God's grace to assist and preserve him. Fortunately for me, the Lord Jesus himself pointed me out to his hearers, with an infallible comment of his own. (Matt. xxiii. 23.) Some of the Pharisees of his day were not very unlike the Jew whom I addressed: they laid a stress upon some ritual observances, but "*overlooked the weightier matters of the law.*" (the very things which I intended to point out) "*Judgment, mercy, and faith.*"

Here you perceive that that expression of mine relating to a

"*humble walk with God*" is explained by the term "*faith.*"—Though the words of Jesus are somewhat different from mine, we both meant the same thing; which was, to shew the necessity of relying wholly on the grace of God to assist us in duties, and to rely on his mercy to pardon our defects.

With respect to the order of my words, it forms no objection at all against this explanation; for our Lord's words occur in the same order: and even St. Paul himself, speaks sometimes, as if sanctification preceded justification, while at other times he clearly shews that it is an effect and consequence of our justification. (compare I. Cor. vi. 11. with II. Cor. vii. 1.) While therefore, so many persons bring me forward, as setting aside the necessity of faith, and warranting a dependence on our own imperfect righteousness, I beg to have it remembered, that I utterly disclaim all such intentions, and that I really inculcate a directly opposite doctrine. I certainly recommend the practice of equity, and the love of mercy; but I say not one word about people being justified before God either for the one or the other. On the contrary, I enjoin all to "*walk humbly with God,*" as sinners, who, after all their efforts, will find abundant cause for humiliation before him, and for an exclusive dependence on the atoning blood of Christ. I desire then, that these two things may be taken together. The people of whom I complain, would cry out instantly, if any one should introduce me, as recommending faith without works; yet they themselves act with equal injustice, while they represent me as

recommending works to the neglect of faith. I propose that each should be attended to in its proper place. I comprehend the duties of the second table under the terms "*equity and mercy*;" and the duties of the first table under the idea of "*a humble walk with God*." Yet while I do this, I do it in terms that clearly manifest a reference to the gospel; for I enjoin to all a dependence on God's mercy in Christ for acceptance and salvation.

Let me, before I dismiss this subject, offer a hint to those, of whose conduct I complain. They seem to think, that, if salvation were offered them upon a compliance with the terms, which, according to their view, I prescribe, they would have nothing to fear. But I beg leave to remind them, that, supposing the exercise of justice and mercy to be the appointed terms of salvation, all mankind, especially that part of it, which has arrived at the age of maturity, must perish; for who is he, that has at all times *perfectly* "*done justice*," so as never to have deviated from it, in any degree, in act, word, or thought? who has so "*loved mercy*," as never to have omitted one single occasion of exercising it, or to have exercised it in a less degree than the occasion called for? If then all have violated these laws at some time or other, all must perish according to this law.

If it be said that the law *allows* of deviations from it, I affirm that to be impossible; for then God himself would *prescribe* a law, that admits of unmercifulness and injustice. Besides, admitting for argument's sake, that it were so, who has told us, or who can tell

us what degrees of unmercifulness and injustice will consist with an obedience to this law? If it be said, that God will pardon men's defects, I answer, it is true, he will; but then it is not the proud, self-righteous moralist that he will pardon, but the humble contrite believer: "*He will resist the proud, and give grace only to the humble*." I therefore desire those who have hitherto perverted my meaning, to get a clearer and more experimental knowledge of the things I enjoin; and to consider, that, if they persist in founding their hopes of happiness on such partial and distorted views of my words, the injury they do to me will ultimately fall upon their own heads.

MICAH, vi. 8.

FROM THE RELIGIOUS INTELLIGENCER.

ART thou a Christian? Though thy cot

Be small, and poverty thy lot,  
Rejoice; thy Savior, bent to know  
The ills of want, the cares of woe;  
And to the faithful poor hath given  
The rich inheritance of heaven.

Art thou a Christian, doom'd to roam  
Far from thy friends and native home?  
Look round on valley, hill, and plain,  
Cliffs crown'd with trees, and fields  
with grain;

View Nature's Charms, and busy man,  
And tell me, 'midst the varied plan,  
What hast thou mark'd, or what survey'd,

That God thy Father hath not made?  
Then love his works, and love to trace  
His semblance in a stranger's face;  
Call each sweet spot a home to thee,  
And every man, God's family.

Art thou a Christian, and the strife  
Of years mature, and busy life?

Be active; for thy race is short,  
Thy bark is hastening to the port:  
Be cheerful; holy angels bear  
An antidote for all thy care.



## RELIGIOUS INTELLIGENCE.

*Bible Societies.*

THE 12th anniversary of the *British and Foreign Bible Society*, was held in May last. During the year preceding, the receipts of the Society were upwards of \$410,000, and their expenditures, about \$460,000. The copies of the Scriptures issued by them during the year ending March 31, 1816, were 138,168 Bibles, 110,063 Testaments, making the total issued from the commencement of the institution to exceed a million and an half.

Of the thirteen editions of the Scriptures, in whole or in part, printing in Russia, at the last general meeting of the *Russian Bible Society*, eight have been completed, the remainder are in progress, and some nearly finished, making in all at least 110,000 copies now actually in the press. The Gospel of St. Matthew, in Calmuc, was the first book ever printed in that language, it has proved most acceptable to the Calmucs, and the language has been pronounced excellent. Among the new editions printing in Russia, are the New-Testament in the language of Moldavia, a dialect of the modern Greek, the Gospel of St. Luke, in the Tartar dialect, under the care of the missionaries at Astrachan, who have moved from Keref to that place, and the New-Testament in the Samogitian dialect. The Samogitians were converted to the Christian religion, before the year 1400, but have never yet had a version of the Scriptures in their own language. At the request of the Emperor Alexander, the Bible is about to be translated into the modern Russian; as the translation of the Slavonian Bible having been made in the ninth century, has become, in a great measure, unintelligible to the Russians of the present day. During the past Summer, Mr. Pinkerton travelled thro' the Southern provinces of the Russian Empire, and laid the foundation of several new Bible Societies, particularly, one among the Cossacks. In the Crimea, he discovered an excellent translation of all the books of the Old Testament, in the pure Tar-

tar language. There, also, he found a large colony of Jews, where they have a college with a principal Rabbi named Aaron. He was received with open arms, and informed that they were anxious to receive the *Christian Scriptures*. He presented to them the Gospel of Matthew and the Epistle to the Hebrews. At Vienna (the capital of the Austrian dominions) Mr. Pinkerton brought the plan for a National Bible Society before the Government, through the prime minister, the Prince Metternich, "who has shown himself greatly interested in the cause, so that after Government has taken the matter into consideration and passed their resolution, we hope to see a Bible Society established in this city, for the thirty millions of people of so many different nations and confessions, subject to the Austrian Government."—See the Report of the Rev. Mr. Steinkopff's Journal through Holland, Germany and Switzerland, an extract of which is subjoined.

"Taking now a general survey of my last year's journey, in connexion with that undertaken in 1812, I consider it a peculiar privilege and happiness to have been selected by the Committee to become one of the dispensers of their bounty. To glorify God, and to disseminate his holy word, was the simple, and yet sublime errand on which I was sent; and though others, not myself, must judge of the success of my mission, it yet affords me unfeigned satisfaction to have observed in my last tour, some fruits arising from my former one, as well as from those undertaken in 1813, by my worthy fellow-laborers, Messrs. Paterson and Pinkerton. The cause of the Bible Society has undeniably gained considerable ground in Holland, Switzerland and Germany, as well as in Denmark, Sweden and Russia: its pure principles and benevolent views, free from sectarian spirit, and political intrigue, are better understood; many of the literary works, and some of the daily papers, having warmly advocated its claims. In the principal Protestant kingdoms,

provinces, and cities, Bible Societies, on a larger or smaller scale, have been either actually established or proposed; several Catholic Bible Societies, or individuals of high respectability and considerable influence, are also engaged in disseminating the Scriptures of truth; of the three German editions of the New-Testament, published by the Ratisbon Bible Society, Leander Van Ess, and Gossner, upwards of 120,000 copies have been printed; other Catholic editions of the whole Bible or the New-Testament have also appeared, and obtained a considerable circulation; several Catholic Bishops, Deans, Doctors of Divinity, and Priests, publicly recommend the devout reading of the New-Testament from the pulpit, the Professor's chair, and the press; they also personally put it into the hands of the common people, cheerfully contribute to the funds of Bible Societies, and collect money from their connexions. A parish priest in Bavaria voluntarily gave a donation of 700 Florins (upwards of 70*l*.) to the Ratisbon Institution, subscribing at the same time for a large number of Testaments, in order to supply every individual cottage in his parish.

"On the other hand, it should be fairly stated, that among the Catholic and Protestant Clergy, on the Continent, there are still many who are indifferent, and some who violently oppose. This opposition proceeds both from the infidel, and the bigoted, parties. The former had triumphantly boasted, "that the old book, the Bible, was become completely obsolete, and would soon be buried in oblivion." The other still maintains the principle, that "it is improper, and even dangerous in the extreme, to let laymen indiscriminately read the Bible." Several would consent to the circulation of the Scriptures if their own notes and comments were added. But no opposition has hitherto been able to interrupt the triumphant progress of this great work; and, should it please the Most High favorably to dispose the mind of the Austrian Emperor, as he did the minds of the Emperor of Russia, and the King of Prussia, the consequences would be beyond all calculation beneficial."

The success of the AMERICAN BIBLE SOCIETY, has been even greater than

was expected. In the short space of six months, from Georgia to Maine, the impulse given by the National Institution has been felt. Most of the gentlemen who were appointed officers of the Society have signified their acceptance of their appointments. Of about 170 Bible Societies in the United States, 66 have become auxilliary to the National Society. A donation of 10,000 dollars, has been received from the President of the Society, the Hon. ELIAS BOWDIXOT of New-Jersey. The names of nearly twenty persons have been mentioned, as contributors to a sufficient amount to render them Directors for life. (The sum requisite for this purpose is 150 dollars.) Several donations of 500 dollars, and of other smaller sums, have been received from other Societies in the Union; and 500 pounds sterling from the British Society. 3500 copies of the Scriptures have already been printed with stereotype plates, and 2500 more are in the press. In a communication of the Managers to the public, we find the following paragraph. "In conducting the business of the Board, the most scrupulous attention is paid to the diversity of the denominations which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the President. No other religious exercises are performed at any time. The Managers are deeply sensible, that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution, for the sole purpose of distributing the Bible without note or comment."

### *Society for the Conversion of the Jews.*

At the meeting of this Society in May last, three Jewish young men were present, two of whom were educated as Rabbies; the one in Poland, the other in Germany. A lively attention was excited, while they related, in a manner which impressed every heart with a conviction of their sincerity, the providential occurrences whereby they had been led under the guidance of the



Holy Spirit to cast away their former prejudices, and cordially to acknowledge Jesus of Nazareth to be the Son of God and the Messiah promised to their fathers. They stated that, having made a public profession of their faith in baptism, they were preparing themselves for the work of the ministry, and all hearts were gladdened while they expressed an earnest desire that they may be enabled by the grace of God to become missionaries to their brethren, *to preach the faith which once they destroyed.*

The third Jew, Mr. Matthew Michael Joseph, a native also of Poland, is a man interesting and sedate in his appearance, though young in years, with a long beard and flowing locks, and a countenance indicative of humility and warm benevolence. Having travelled to this country some months ago for the purposes of traffic, he was also providentially brought under christian instruction, which was blessed to his conviction, and at his own earnest desire he was admitted to baptism. Being about to return to his own country, where he has a wife and children, he has expressed an anxious wish to be entrusted with some copies of the Hebrew Gospel, to distribute among his countrymen. Although unable to speak much English, he made an affecting profession of his faith in the Lord Jesus Christ, as the true Messiah, and the Savior of sinners; and concluded his short address, delivered with tears, solemnly imploring, in a manner which affected all present, with uplifted hands, from the God of Abraham, a benediction upon the meeting and the great work, in which the Society is engaged.

The Jewish boys and girls who are educating in the schools of the Society (seventy-five in number) were also introduced. With healthy countenances and cheerful hearts, they sung a hymn of praise to that Savior, whom they have been taught to adore. The whole assembly joined in the chorus of "Praise God, from whom all blessings flow."

From the Report laid before the Society, the following particulars are taken.—Of the Hebrew translation of the New-Testament, the four Gospels are printed; and the Acts of the Apostles,

with the Epistle to the Romans and the First Epistle to the Corinthians are printing, or ready for the press.—An affecting instance of "the despicable ignorance in spiritual things, in which the children of Jews are too often involved" is given in the following anecdote. During the last year, a girl of nine years of age was received under the Society's care, whose station in life being far above that of the generality of the children, afforded a reasonable expectation that some acquaintance with the form of religion might be possessed; but on being conducted into the school-room, where her new associates were assembled for evening prayer, she manifested such an entire ignorance both of the manner and object of worship, as to appear quite amused with the behavior of those who were engaged in it; and upon being reproved by one of her companions for not joining in prayer, inquired, with much earnestness, "What is prayer?" Another of the children, on being asked, Who is God? replied, "An evil spirit!"

As an instance of the pleasing change produced in their minds, by the christian instruction which they receive, it is mentioned that on receiving some account of the Church Missionary Society, the children became so deeply interested in the cause of the Heathen, as to request permission to appropriate all the money which they possessed to this end. Nor was the impression transient; the subscription which was then commenced has continued to impart unabated pleasure to the contributors, a small collection having been already received from Jewish children, for the promotion of the knowledge of that Savior whom so lately they were taught to blaspheme.

As evidences of a growing disposition of the Jews towards christianity, several instances are mentioned of their becoming subscribers to Bible associations, in order to procure copies of the Scriptures.—Among the continental Jews, also, there is reason to believe that there are here and there some scattered individuals who believe in the Messiahship of our Lord, although in many cases they are deterred by the fear of man from making an open profession of the christian faith.

In the year 1814, eighteen Jewish families emigrated from Wilna and Lithuania, where the number of Jews amounts to 20,000, to the land of promise. "As far as I could learn," says Mr. Willert, of Sarepta, "from several who were about to go to Palestine, their idea is, that the appearing of the Messiah will take place soon, and in their own land."

"Many circumstances strengthen the presumption that an important era in the history of that people is near at hand, and that this is the auspicious time where it is the urgent duty of the christian church," to use all proper means for this conversion.

"We have formed" say the Committee by which the Report was made; "the most enlarged expectations of the effects of circulating the Hebrew New-Testament Scriptures, among the House of Israel. We trust that the banner of the cross shall be once more unfurled on the mountains of Judah, dyed with that blood, which flowed upon Calvary for the salvation of a lost world. Elevating this sacred standard, we hope that a new host of Jewish missionaries shall go forth and *that by this sign*, they shall conquer.

"In order, however, to its producing these glorious effects, the preaching of the cross of Christ must be accompanied with the Holy Ghost, poured out from on high, and it becomes us to remember, that this is to be expected only in answer to fervent and importunate prayer. That the preaching of the Gospel to the Jews has not yet produced greater visible effects, may be, because christians have not prayed without ceasing for their elder brethren of the House of Israel. Should an unusual spirit of intercession for them be poured out, your Committee doubt not, that increasing tokens of Divine favor to this institution, and through it to the House of Israel, will be vouchsafed in answer to such supplications."

### *Society for Theological Education.*

THE want of gospel ministers in this section of our country had frequently been the subject of thought, conversation and prayer. The number of des-

titute flocks was great and continued to increase. It became the general sentiment of the friends of Zion, that something ought to be done: that united, systematic and vigorous efforts should be made to rear up a competent number of the precious sons of Zion, to supply the new towns and plantations with faithful pastors and teachers. Under these impressions, a number of persons assembled at Portland, in 1810, to take the subject into serious consideration. At that meeting, a Board of Trustees was chosen; a subscription paper was prepared and a circular letter, to which the names of all the Trustees were annexed. Some monies were collected which the Trustees appropriated. They held several meetings, and it was expected, that the Society, or rather the subscribers, would not meet again, but that the Trustees would be a perpetual body, having power to fill their own vacancies, and would manage all the concerns of the subscribers. At length, however, it was judged desirable that the Trustees should be made a corporate body. Accordingly, in 1812, a successful application to the Legislature was made for this object. But the Act was so constructed as to render an annual meeting of the Society necessary. June 24, 1812, "The Society for Theological Education" was duly organized according to their charter.

The establishment of a school, at which the young men, assisted by the Society, should receive their education, had, from the first, been a favorite object with some of the most active and influential members. At the meeting, to which reference was just made, it was agreed to establish a school for this purpose, which should "embrace both an academical and theological education." At the same meeting, also, the Society elected a Board of Trustees for the contemplated school. This Board was constituted a "Committee of the Society, to transact any business necessary to carry into effect the plan of the Society, respecting the school."†

† This Board was incorporated by the Legislature, February 25, 1815, by the name of "The Trustees of the Maine Charity School." The school was opened in October last, at Hampden, on the Penobscot river. An Instructor in the academical department



The original plan of the Society has, however, been so far changed, that it is now their "leading object to procure for pious young men, a collegiate education, in order that they may be prepared for the gospel ministry." Thro' the divine beneficence, the Society has been enabled to do something, though but little compared with what is needed. *Fifteen* young men have received assistance from the Society; *three* of whom are settled in the ministry, *two* are candidates, the others, with one exception, are pursuing their studies in different situations. The Society, at present, have *seven* under their patronage. Several others might be obtained, would their funds admit. At the last meeting, the annual subscriptions of the members amounted to about two hundred dollars. At each annual meeting, a collection is made, after the sermon. On the *second Wednesday in October*, the stated time of the annual meeting, the Society convened at Bath. Rev. Harvey Loomis of Bangor, preached the anniversary sermon, from Acts ix. 6.

The following officers were elected for the year ensuing:

*Trustees ex officio.*

REV. ELIPHALET GILLET, *President.*

DAVID THURSTON, *Secretary.*

HON. AMMI R. MITCHELL, *Treasurer.*

*Trustees.*

REV. JESSE APPLETON, D. D.

KIAH BAYLEY,

JOHN SAWYER,

JONATHAN WARD,

EDWARD PAYSON,

WILLIAM JENES,

BENJAMIN TAPPAN,

JONATHAN COGSWELL,

MIGHILL BLOOD,

ASA RAND.

REV. ENOS MERRILL, *Auditor.*

The next meeting of the Society, is to be at Portland, on the second Wednesday of October, 1817, at 9 A. M.—Rev. Mighill Blood, is the first preacher, and Rev. Jonathan Cogswell, his substitute.

has been obtained. Matters are in a train for procuring one for the Theological

## ADDRESS

### *Of the Society to the Public.*

THE Society which now addresses you, has for its object, the education of pious young men for the work of the gospel ministry. No object could be of more general importance, or more intimately connected with the best good of man. That religion is necessary to the well-being of man cannot be a question. And it is a truth equally obvious, that religion cannot be supported without a gospel ministry. And that the gospel ministry be useful and successful, there must be able, pious and well educated pastors of the churches. Compared with the spiritual wants of the people, how small is the number of teachers of this description! *The harvest truly is great, but the laborers are few.* "It has been estimated, and apparently upon good grounds, that full *six thousand* pious, able, well educated ministers are now wanted in the United States, in order to furnish competent religious instruction to our whole population; and that no more than *two thousand* such ministers are now laboring within our national limits. The computation proceeds upon the basis, that our population is at least 8,000,000, and that a spiritual instructor is desirable for every 1000 souls."

Though it is a lamentable fact, that there are so many "waste places" in the gospel vineyard; yet it is a consideration worthy of notice, as promising a better state of things, that the destitute were never more alive to a sense of their wants, or more ready in efforts to supply them. Calls for ministers are multiplied and pressing. The time has not before been known, when so wide a door was open for the settlement of evangelical teachers. "It is thought by persons acquainted with the condition of the places hereafter mentioned, that, if respectable candidates for the ministry could be furnished in sufficient numbers, thirty would be settled in this District in a single year; thirty in Vermont; fifteen in New-Hampshire; fifty in New-York, westward of Utica; thirty in other parts of New-York; and thirty-five in Ohio, within the same period. A very great number would also be settled in the southern and western States. It is probable that at least four

hundred would be settled within a single year, out of five hundred promising candidates who should be offered to the knowledge and employment of the people."

In this view of the subject, it becomes a question of importance, how these wants are to be supplied. How shall the calls of the destitute be answered? By what means shall the number of pious and useful ministers be increased, so that every people shall have the ordinances of the gospel? every church its spiritual teacher? The usual sources are altogether inadequate. The streams are insufficient to water the extensive and thirsty heritage of the Lord. More must be educated. The numbers in our Colleges must be increased by the addition of many pious and promising youth supported by charity; and supported with a particular view to the ministry of the gospel. The late revivals of religion, in which the rising generation have so richly shared, are highly favorable to the object we are now considering. And may we not suppose that one important end that God has in view, in visiting our Colleges, our churches, and our land so extensively, with the outpourings of his Spirit, is to furnish us with the means of fulfilling his own requirement;—"Go ye into all the world and preach the gospel to every creature." But many young men of competent natural endowments of mind, and whose hearts are devoted to the Lord, have not the means of educating themselves. They cannot become qualified for the usefulness to which they aspire, without charitable aid. They would willingly devote themselves to the service of the sanctuary, could they be assisted in a due preparation for a work so responsible in its nature and so important in its effects.

And is not here a call in providence, upon those who are intrusted with wealth? Is not God saying; 'Take this youth, and educate him for me? The rich are stewards of God. "The silver and the gold, saith he, are mine." And how can they appropriate a portion of it more to the divine glory, and to their own satisfaction, than in affording assistance to those who may thereby become qualified to dispense the word of life to thousands of perishing souls?

How consoling, on the bed of death, to reflect, that they had furnished means of light and comfort to multitudes in that dark scene? It is a charity which secures its own reward. "He that watereth, shall be watered also himself."

It is not, however, the rich only, that can aid in the accomplishment of such an object. It is a universal concern; and should deeply affect the minds of all. Every one can contribute something to forward so good a work. It needs your prayers, your influence, and your charity. "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." And to your fervent prayers add the contribution of your property as God has prospered you; remembering that the widow's mite is accepted with the rich man's more abundant gifts. Might you not meet the design of this Address, in forming Charitable Associations, of both sexes, to meet at suitable times, and contribute to the funds of the "Society for Theological Education?" This Society has opportunity of taking many more under its care, had it the means of aiding them. Could the number of pious young men, educated for the work of the ministry be increased, how soon would the state of the destitute be changed, and Zion arise and shake herself from the dust! How soon would the 'waste places,' many of which are around us and among us, be built up! Aid in sending the bread of life to the hungry, and waters to those whose tongues are parching with spiritual thirst, and "the blessing of many ready to perish will come upon you."

But we make our appeal also to the churches. And can it be in vain? Can those purchased by the blood of a Savior be indifferent to the welfare of his kingdom? Can they feast at a full table of spiritual provisions, and be indifferent to the famishing condition of multitudes of their brethren, for whom Christ died? Christians 'indeed and in truth,' are not thus contracted and without bowels of mercy. Their love is diffusive and operative. It is evidenced in doing good.—But it may be said, we are poor, we do not share in the wealth of this world. Be it so; yet every church could do something to enlarge the streams of charity. They could each contribute a little to the supply of



the wants of their destitute brethren.— Those churches especially which have been visited with “times of refreshing from the presence of the Lord,” may find among the fruits of such a work, objects upon which they may profitably bestow their charitable attention. They may find young men converted to the Lord, who need only an education, to qualify them for his service. They have here a peculiar call. (which they cannot but hear, and should not disregard,) to contribute aid in raising up some among themselves, to dispense the same powerful gospel to others also.

Christian brethren, bring this subject home to your feelings; let it have a place in your hearts; let it influence your life; let it be seen in your acts of beneficence and charity. Be sure to pray so fervently, to use such influence, and contribute so much, as to secure the approbation Christ bestowed on her who anointed his body; *They have done what they could.*

### *Education of Heathen Children and Youth.*

In the Report laid before the American Board of Commissioners of Foreign Missions, at their annual meeting in September last, it is stated, with respect to the missionaries under their direction at Bombay, that “they have been particularly and earnestly engaged for the education of the youth and children; many thousands of whom they see around them, in the most deplorable ignorance, corruption, and wretchedness. Several miserable orphans and outcasts they have taken into their own family to bring up in the nurture and admonition of the Lord, and they have established a school, which, at their last dates, was in a flourishing state, and promises great utility. For the instruction of European and half-cast children, they receive a compensation, which helps to lighten in some degree, the expenses of the establishment. But their great concern is for the heathen children of heathen parents; and for the instruction of these no compensation is to be expected. It is estimated, that the total expense of a school consisting of fifty children need not exceed 150 dollars a year. This is

comparatively a light expense. But the field is immensely wide, and it must be the ardent desire of christian benevolence, to extend the benefits of education to as many as possible.”

Measures are already commenced for the establishment of schools among the Aborigines of this country, under the patronage, officially announced, of the national government, who have agreed to erect school houses, and houses for the teachers, whom the Society may furnish, and to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils of each school that may be established, also, a loom, half a dozen spinning wheels, and as many pairs of cards, whenever female children shall be received, and a female teacher engaged. The Indians of the Cherokee tribe have been consulted, and are highly pleased with the proposals to institute schools among them.—Three young men have offered themselves, and have been accepted, to be employed as teachers.

A school has been established in Cornwall, (Con.) for the education of heathen youth in this country. Five Owhyhean youths (of some of whom an account has been given in a former number) are there, receiving such an education as will prepare them for schoolmasters and in some instances, for religious teachers, and will enable them on their return to their native country, after their education is finished, to introduce the improvements of civilized life and the blessings of christianity. A farm and buildings have been purchased, for the purpose of instructing them in agriculture and the mechanic arts. One youth from Owhyhee, is a Prince, the son of a King of one of the Sandwich Islands. He was discovered two or three months since in Boston, and was sent on to join his young countrymen in Connecticut.

For the promotion of the abovementioned interesting objects, a specific fund has been instituted by the Board of Commissioners, denominated the School Fund, or Fund for the Education of Heathen Children and Youth.—Collections and annual subscriptions to a considerable amount have already been procured, and several societies of young persons have been formed in aid of the

**Fund.** About 1400 dollars have been raised in the county of Essex.

A charitable society, that has recently been formed in a school of young ladies at Boston, have appropriated the annual contribution of thirty dollars, for the support and education of a heathen child, in the family of the Missionaries at Bombay. His name is to be *Joshua David Brainard*.

### Revivals of Religion.

*Extract of a letter to one of the Editors, dated Pembroke, (N.H.) November 29, 1816.*

"In this region, the central part of this state, there has been, this season, a great refreshing from the presence of the Lord. Pembroke, Concord, Sanbornton, Hopkinton, Dunbarton, Heniker and Warner, have all been visited by Jesus of Nazareth, in the powerful operations of his gracious Spirit. In each of the" four last mentioned, "places from *twenty to forty* have been added to the church of Christ. In Concord *seventy-seven* have been received to the communion, and some more are about to be added. In Sanbornton, *eighty-three* have been admitted to the church. In Pembroke, *thirty-four* have been received. At the last communion, the tenth inst. *twenty-eight* were added, and *thirty-two* baptisms were administered. "The day on which this addition was made to the church, was a great day, a solemn and joyful day. Family prayer has been instituted in ten houses;" and among those, who have been admitted to the church, are some "men of influence."

#### FOR THE CHRISTIAN MONITOR.

*Extract from a letter of a missionary, laboring in the state of New-York, to his brother, in the District of Maine, dated Parma, (Genessee Co.) May 8, 1816.*

AFTER leaving Utica, I proceeded west, in the vicinity of lake Ontario.— Have been preaching and visiting from house to house, almost incessantly. I had three stations assigned me, as the principal fields of labor, with liberty to preach about and between them, as I

saw fit. The stations were Oswego port on lake Ontario, Onondaga county; Murray in Genessee county; and Lewiston, opposite Queenston in Canada, in Niagara county. I spent about two weeks at Oswego; preached nearly every day at the port, and in six places in the vicinity. This is a growing commercial place; it suffered much from the desolations of the war, but is now rapidly increasing in wealth, population, and buildings. I was the first stated preacher of the regular order, they had heard. Of course, you may conclude the state of morals and piety, was low among them. I had the pleasure however, to see something of a reform, in the little time I was with them. Congregations for worship were large, serious in their deportment, and intelligent. A handsome contribution was made for the missionary society, and proposals have been made for me to settle with them.

After spending about three weeks at different places between Oswego and Murray, arrived at the latter place, about the beginning of January. Murray lies on lake Ontario, as does Parma, an adjacent town where I preach two thirds of the time. The population of the two towns amounts, I should say, to more than 3000 souls. No church or religious society has ever been formed in Murray, but both in Parma. Here I have been laboring four months, having no stated home, lodging where night overtook me, without finding time to write a word of a sermon. I have most of the time, preached without notes. This mode is generally practised among all orders, in this portion of the country. Though I have had many gloomy days from the conflicts with my sinful heart, yet I have had much to animate me. In these places, two moral societies have been formed since I have been here; the happy effects of which are obvious. Two branches of the Oneida Female Missionary Society, containing about 120 members; and one religious Presbyterian society in Murray, under the statute. A church will probably soon be organized there. But what is still more reviving to my heart, the Lord has been pouring out his spirit gloriously in Parma. After laboring about six weeks in the place, several appeared deeply convicted. The prospects of a



revival altered my plans, as to proceeding directly to Lewiston. I have since, generally attended four conferences in a week, besides preaching two or three lectures in different parts of the town. About thirty give evidence of a radical change of heart; and thirty more are convicted. The subjects of the work in general, appear full in the doctrines of grace and free from wild enthusiasm. *It is the Lord's doings, and it is marvellous in our eyes.* The town, which before never raised at once more than seventy dollars for preaching, have now subscribed about four hundred dollars, and are pressing me to stay with them. Murray has made appropriations to maintain me a third part of the time. Here is certainly a great field for usefulness. The Lord seems to smile on every effort for doing good. There are about five or six ministers, in these two widely extended Counties, Genessee and Niagara. Ministers they must have or perish without the Gospel.

FROM THE RELIGIOUS INTELLIGENCER.

We made mention some time since that a Revival of Religion had commenced in Waterbury and Hamden, in this County; we rejoice to learn that the work is still progressing and increasing. In Waterbury about one hundred have already been made the hopeful subjects of renewing grace; among which are many distinguishing trophies of Divine Sovereignty. The Holy Spirit is now powerfully operating on the hearts of sinners in Middlebury, an adjoining town. In one parish in Hamden, about thirty are hoping that they have been born again: and the work is more promising now than at any time previous. We learn that there are Revivals also, in several towns in the eastern part of the State, particularly in Bozrah, Coventry, Montville, Franklin, and Canterbury.

In the State of New-Hampshire, Revivals of Religion have been considerably extensive in Claremont, Pembroke and Dumbarton. In Claremont the number of converts is estimated at about eighty. In Vermont, there have recently been very extensive Revivals in different parts of the State. In Putney, eighty were admitted to the church in

one day; in Westminster, upwards of sixty have been added to the church, and in Halifax thirty-six. In Middlebury the number of hopeful converts is estimated at 150, and in New-Haven, Vt. upwards of 150. Besides these, there have been extensive Revivals in many other towns, some of which are in Salisbury, Benson, Cornwall, Bridgewater, and Bridgeport. There appears to be a general attention to Religion in Windham County, Vermont.

In Maine, at Bowdoin College, there has been, during the present term, more than usual attention to the subject of religion. Of the whole number of students, about one third profess themselves attached to the interests of vital piety. Literary exercises, it is believed, were never attended with greater punctuality and success. In New-Castle, there has been some special attention to religion; and twenty are considered as hopeful converts.

There are extensive Revivals in some parts of Ohio.

In Massachusetts, there are Revivals at Northfield, Dalton, Westminster, and in Royalston, where about thirty have lately united with the church. In Ward, adjoining Worcester, there has recently commenced a Revival of Religion, and present appearances are very favorable.

FROM THE CHRISTIAN HERALD.

OBITUARY NOTICE

OF JOSEPH ATKINSON, OF ENGLAND.

THE subject of the following account, was born the 23d of July, in the year of our Lord, 1801.

He was from his infancy, a gentle and steady child. When about nine years old, his mother perceived that he had serious impressions of mind; he was convinced that he was a sinner, and was frequently very earnest in prayer, and desirous that his mother would pray *with him and for him*. When at any time there was, by the younger children any prevention or interruption to this duty, he would exceedingly grieve and often cry.

About this period of his life he had an illness, that continued for nearly three months: in the course of which, the impressions on his mind were chief-

ly *convictions of sin*; and the *publican's prayer* was continually breathed forth in his addresses before the throne of grace.

The Rev. Basil Wood visited him under this illness; and, to the great comfort of his mother, expressed himself fully satisfied as to the state of her son's spiritual welfare. Perhaps the breathings of Joseph's heart at this period, may be more clearly known by a prayer, found in his writing, than by any other attempt at description; we will therefore give a copy of it.

"Lord, look upon a poor afflicted child, any forgive whatsoever I have done amiss! And pardon, and wash me in thy most precious blood, from all sin. Give me to see the exceeding sinfulness of sin, and my great need of a Savior; for thou art the same yesterday, to-day and forever! Bless my father and mother, my brother and sisters; and may we all meet at thy right hand to sing the praises of redeeming love through an everlasting eternity; through all ages to come; and may we meet Thee in the clouds, coming with thy holy angels, that stand around thy throne, coming to take us into thy heavenly kingdom, through the same Jesus Christ our Lord, Amen."

At ten years old, Joseph was taken into the Bentinck School (an institution sat up by the Rev. Basil Wood, for poor children) and at eleven, he was removed to the Philological School. He then constantly attended divine service at the Bentinck Chapel, and was very often much affected by what he heard there; when he returned home, after naming the text, he would with great clearness and distinct recollection repeat to his mother the heads of the discourses. Joseph was afflicted from his eighth year with a distortion of his back, which was occasioned by violent straining, when he had the whooping cough. He used to employ himself in the hours out of school time (unless wanted to be serviceable to his mother in any thing he could do for her) in reading, writing, or drawing, of all of which he was very fond, but particularly of the first. He was very happy in the privilege of going to school, and made great progress in various branches of knowledge, and became much beloved by his schoolmasters for his good conduct, attention, and diligence.

Within the last three years, a very large and painful abscess was forming on his back, nearly under that part of it which was distorted; and this continued gathering with great pain; but so eager was he for learning, that he never allowed himself to stay away from school, unless utterly unable to get there. During this time, the Lord was pleased to pour upon him a most blessed portion of the spirit of prayer; he was indeed very fervent therein, and he would frequently be up long before the rest of the family, at his devotions and reading the scriptures. Joseph never was known to like the hearing or reading of any idle story book, and used to say, that he thought that they must be a sort of *poison* to the mind. He was very loving and dutiful to his parents; his mother being often afflicted with illness, Joseph, at those times, would so endeavor to exert himself to help her, and to be useful in the family, that none but those who saw it, could suppose it was possible for a child in such a painfully afflicted state, to be able to do the things he did. Joseph was rather of a reserved disposition, and but seldom would speak his mind to any besides his mother; who observed there was so evidently bestowed upon him, "young in years as he was," the blessed *gift of a new heart and a right understanding*, that she kept many of his sayings treasured in her memory.

Joseph took great delight in attending the Thursday evening lectures at Bentinck Chapel; as he was returning from thence last summer, having heard a discourse on the subject of the Jews, he saw a great number of people attending to a mountebank; as soon as he got home, he mentioned this to his mother, and being deeply struck by their manners of folly and dissipation, he said, with much earnestness, while the tears rolled down his cheeks, "O that they had but been at the Chapel with me; surely then some of them must have been touched to the heart for good."

Thus he continued growing in grace and strength, and in the knowledge of the Lord, until the beginning of November, 1815, when the abscess broke; and from that time to the last hour of his departure from this world (which was on the 9th of the following month) though his poor *body* had severe sufferings, it pleased God to bless his *mind*



with the possession of solid peace. On being visited by the Rev. John Ball, and by him asked what his comforts proceeded from; Joseph answered, from his belief of Christ's *suffering for him* and of His continual *intercession for him*. He used frequently to say, "it is by the Lord Jesus' stripes that I am healed."

A female friend of his mother's, coming one day to see him, after some conversation, he desired that she would pray with him. His mother said, "my dear, what shall she pray for?" He replied, "that I may have faith and patience to suffer, without murmuring, the righteous will of God."

The following day he told his mother, that he had found in the time of prayer, exceeding great comfort. One evening, being visited by another of his mother's friends, on her saying that she wished she could see him better, he answered, "O! I shall soon be better; for I think I shall not live through the week."

The respectful love and desire, which Joseph had ever shewn of seeing and hearing the Rev. Basil Wood, became, when he was seized with his last illness, so earnestly and frequently expressed, that his mother sent, requesting he would have the kindness to call upon him; with benevolence and affection, the request was immediately complied with. After some searching inquiries into the state of his mind, it was evident that he was truly blessed in a lively faith of the mercies and all sufficient merits of the Lord Jesus Christ, as his Redeemer and Savior. When Mr. Wood made many useful observations on the afflictions of the body, "What are my sufferings," said the poor child, "compared to those my Savior endured!" "unequalled sufferings, my dear child," said Mr. Wood, "were those." "Yes Sir," returned Joseph; "but you know with those *his* stripes we are healed. Sir, I am often thinking, that he is the *fairest* among ten thousand and altogether lovely. He is merciful and gracious, and his truth endureth from generation to generation. I hope and pray, that he will give me faith and patience, that I may not offend so good a God."

The first time Joseph was visited by Mr. Ball, after some inquiries of his

spiritual state, Mr. Ball said, "I am informed, my dear, by Mr. Wood, that you were much affected by a sermon you heard me preach?" "Yes I was indeed," answered Joseph; "and so, sir, I have by many that I have heard from you," Mr. Ball inquired if he had any fear of death. "I had once," said Joseph; "but I thank God I have not now." "What was it that then made you afraid?" asked Mr. Ball. "Because, sir, I felt I was a sinner; but now, I hope and believe, I am by Jesus washed in his precious blood, and that cleanseth from all sin."

Mr. B. conversed with Joseph in the most kind and tender manner, encouraged him greatly to put his trust in the Lord Jesus; and told him he had no doubts but that, when he left this world of sin and affliction, he would ascend to his blessed Savior, and see his face, and sing his praise forever and ever. Before he bade him farewell, Mr. B. prayed most sweetly for him; and it was indeed a divine refreshment to his soul. After he was gone, Joseph said, "how very kind is it in the ministers of Christ to come and see a poor dying boy as I am! I shall always love Bentinck School and the Philologic School. The masters were very kind to me. I hope many of my schoolfellows will learn to fear God, and that we shall meet in Heaven. I dearly love Bentinck Chapel. O how happy I have been there! it was like a little heaven to me. I do not think I ever missed going, when I was able: but I am not able now. O what a mercy I was taken into the school, and taught to read my Bible, and the Catechisms, and to serve God!"

Again he said: "How I used to love to hear Mr. Wood preach to the children!—those little short sermons, when he catechised us; I loved to see and hear him, but I cannot now. Well, I hope we shall meet in Heaven! what a mercy if we meet there!"

After a time, he entreated that they would read to him the 55th chapter of Isaiah, and the 5th chapter of the Epistle general of St John. At this time his soul seemed filled with holy love. At another time he said to his mother, "the Lord deals very gently with me," on her answering, "my dear, He will put no more upon you, than in his goodness and mercy He will enable you to

bear;" Joseph, with more than usual quickness, eagerly replied, "He has *promised that.*"

In the last week of his mortal life, bodily pains were very severe; but his faith and strength in the Lord increased with his sufferings; and very often he was heard to say, not as if under fretful *impatience*, but as if humbly breathing forth *affectionate entreaty* "O come, blessed Jesus! "come quickly." At other times he would say, "The Lord *will come.*" On the Thursday night, previous to his departure, he was seized with inward convulsions, and his mother, thinking that he was about to leave this world, sent for a neighbor to be with her. Joseph observing her in the room, inquired why she came, and said to her, "I hope you remember me in your prayers."

She, seeming rather to hesitate in her reply, Joseph added, as if to encourage her. "The Lord is merciful; knock and it shall be opened." He afterwards desired his mother would read to him the 17th chapter of St John's gospel, and the 45th Psalm, saying, "I wish I could see to read." After this he appeared sweetly composed; and, when he was left for a while, as they were going down stairs, they heard him in most fervent prayer and praise. The following day the inward convulsions increased, and every now and then he wandered in his mind, altho' when spoken to, he to the last, always returned sensible replies. On that day he was visited by one of his schoolmasters; Joseph was unable to converse with him; but on the conclusion of a prayer which his master put up for him, Joseph, with a sweet and solemn earnestness said "Amen." Some little time afterwards, his mother asked him if he found his mind comfortable. He answered, "O yes!" then softly added "I hope the Lord Jesus will soon come." She said "my dear, I hope I shall meet you at the right hand of God." He answered in a tone of holy love and confidence, "There is *no fear* of that." When he was seemingly unable to speak, his mother desired him to signify by a *sign* if his happy state of spirit continued; at which he held up his hand and softly whispered, "Yes." For the last twelve hours he remained speechless, with the

exception of being now and then heard very softly to say, "Jesus!" and "Lord help!" But it was evident that his mind had most blessed support to the last; and his countenance expressed a happy, composed cheerfulness, after his spirit had taken its flight. He died on the 9th December, aged thirteen years and nearly five months. Joseph's body was followed to the grave by two of his schoolmasters, and nearly one hundred of his schoolfellows, who sung over his grave the following

#### HYMN.

Life now is past! the hour is come!  
My Savior calls—he calls me home!  
Now, O my Lord! let conflict cease,  
And grant me to depart in peace.

Not in my righteousness I trust;  
I bow before thee in the dust;  
And through my Savior's blood alone  
I look for mercy at thy throne.

Farewell, vain world, without a tear,  
Save for the friends I hold so dear;  
To heal their sorrows Lord descend,  
And to the friendless, prove a friend.

I come—I come, at thy command,  
I trust my spirit to thine hand;  
Hold forth thine everlasting arms,  
And shield me in the last alarms.

Receive, receive me, O my God,  
Pardon'd thro' my Redeemer's blood;  
My glory this, my hope, my plea,  
In life, in death—Eternity.

#### ORDINATIONS.

Ordained at Alfred, on Wednesday, 13th November, Rev. NATHAN DOUGLAS. Introductory prayer by Rev. Jonathan Cogswell of Saco. Sermon by Rev. Edward Payson of Portland. Ordaining prayer by Rev. Asa Rand of Gorham. Charge to the Pastor by Rev. N. H. Fletcher of Kennebunk. Charge to the People by Rev. Mr. Swett of Sanford. Right hand of Fellowship by Rev. Geo. Payson of Arundel. And the concluding prayer by Rev. Jonathan Greenleaf of Wells.

Ordained, on the same day, at Freeport, Rev. ENOS MERRILL. Sermon by Rev. Dr. Appleton.